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Editor :
Nur-ud-Din Muneer
M.A.

EXPONENT OF AHMADIYYA ISLAM AND OF ITS
WORLD-WIDE REVIVALISTIC ACTIVIITES

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Hazrat Mirza Ghulam Ahmad

the Promised Messiah and Mahdi

Hazrat Mirza Ghulam Ahmad has come as the Messiah whose advent in the later days was prophesied by the Holy Prophet (peace and blessings of God be on him).

In the article on page 1, he explains the meaning of the prophecy concerning the advent of Jesus and his claim to Messiahship. His claim is worth consideration, for the rebirth of Islam is to take place through him.

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

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Vol. XIV—No. 11

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Editor

NUR-UD-DIN MUNEER M.A.

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The Second Coming of the Messiah

by

The Promised Messiah

Muslims and Christians—with some difference—believe that 'the Messiah son of Mary was raised to heaven with his physical body and so, at some future time, he will descend again from heaven!'

In this book I have explained that this belief is not true and that descent envisaged in this belief is not the literal descent of the selfsame Messiah son of Mary. Descent is a metaphorical description of the coming counterpart of the Messiah, which description, according to divine communications and revelations, applies to this humble one. Now I know that as soon as this view of mine becomes known, a view in which I have been confirmed by clear revelations—it will be denonounced by many writers and common people will protest against it in an uproar of surprise and rejection. I thought at first that I should not yet write much to explain and elaborate, that I should wait for the objections to be raised and then write in detail laying down facts and arguments to refute the objections. But I had second thoughts. I now think that if I do not write anything at once, not only common people but also the elite among Musalmans especially the Maulvis, so liable to misunderstand a thing owing to their prejudices and owing to the weight on their minds of a very old belief, will reject it without any rhyme or reason and taking a hostile position will persist in it wishing their wrong

opinion to pass for truth. Once they take a firm stand and make it public it would be most difficult for them to retrace it. A hostile commitment once made is impossible to change. This is our everyday experience. If a Maulvi has made public his position on a certain subject and has firmly declared it as his, to withdraw from it—whatever the case—becomes next to impossible. Therefore, I thought it better—mercifully and for the sake of God—to set forth at once my claim in a plain and reasoned statement and in a manner which should satisfy any intelligent and honest seeker after truth ; before that is, he becomes entrenched in chronic and persistent rejection. If I now have to write again it will perhaps be for the very simple and ignorant who know nothing of the special idiom and vocabulary of religious books or of the metaphorical language used in them and of difficulties involved in their interpretation. I will be writing in short, for those to whom these books—in the metaphor of the Quran—do not speak.

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Now, according to the Bible and our books of traditions and history, two prophets are said to have risen to heaven with their physical bodies : they are Yohanna (also called Elijah or Ilyas) and the Messiah son of Mary (also called Isa and Yas'u).

According to some books of the Old and New Testament, both were raised to heaven, and both will descend from heaven at some future time and people will see them descend from above.

In more or less the same language the traditions of the Holy Prophet deal with this very subject. Of Yohanna (or Elijah of the Bible) it is said clearly in the New Testament that his descent from heaven has taken place in the birth of Yahya son of Zachariah. The Messiah son of Mary says clearly 'Yohanna that was to come is him. Accept him if you will.'[1] Then the point about going to heaven and descending back from it—at least in the case of one prophet *i.e.*, Yohanna —finds itself settled in the judgement of one himself a prophet. The meaning of the second coming by *descent* is made clear. Christians, according to the New Testament, believe that Yohanna who was to descend from heaven made his *descent* in the time of Jesus. He did so by taking birth in the house of Zachariah. His name was Yahya and he proved to be the second coming of Yohanna by his similarity in

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1. Matthew : 11 : 14.

character to Yohanna. Jews, not agreeing, still await his coming from heaven. They think he will descend on the minarets of Jerusalem and from there the Jews will bring him down by raising a ladder up to him. If you put before the Jews the interpretation of Jesus, they dismiss it as a heresy and condemn both Jesus and Yahya (John of the New Testament). The hidden meaning of *descent from heaven*, is brought out by Jesus. We have Jesus' clear explanation of how the descent of Yohanna was to take place. Yet Jesus' own *descent* is said to be different. *His* descent, it is said with great gusto, will take place with fanfare. Dressed in the most expensive regal robes,[2] he will descend—literally—from heaven accompanied by angels. However the two traditions—Christian and Muslim—do not agree on the place of descent. Is it to be Holy Mecca? or a church in London or a state church in Moscow?

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If Christians are not misled by traditional accounts, they will at least understand better than Muslims that *descent* of the Messiah should take place exactly as the Messiah himself explained. How can the same kind of thing mean quite different things? It certainly is a point for all seriousminded persons to consider: If the interpretation which Jesus put upon *descent from heaven* in the case of Yohanna (John the Baptist) is correct, why cannot the same interpretation be put upon the *descent of Jesus*? The two are so similar. A prophet has disclosed the secret of it. The law of nature also points to this. Why give up this straight and simple path and invent a path more crooked and more complex. Such a thing cannot be allowed. Will intelligent believers knowing Jesus' own teaching accept any other meaning of descent?

Christians, only ten years ago from today published statements in English Newspapers that the Messiah was due to *descend* in less than three years. Now that God has indicated who the descending Messiah is, it becomes Christians to be the first to accept. Or, else they will be declaring false their own prophecy.

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2. It is not said what material these robes will be made of, wool or silk? and churiya, gulbadan, atlas or kimkhwab, zarbaft or zari or lahi? or ordinary cotton, like nainsukh or tanzeb, or ing-chikan, gulshan or muslin, or jali or khassa dorya or charkhana? Nothing is said of who will have done the weaving, the tailoring? Information on these points—in Christian or Muslim sources—does not exist!

Christians also believe that the Messiah when he was raised to heaven entered paradise. In Luke (23:43) we read of Jesus saying to one of the malefactors, 'Today shalt thou be with me in paradise.' Christians have an established belief that one who enters paradise once will not be turned out of it Howsoever low he may be. Muslims have the same belief. Says the Holy Quran.

وما هم منها بمخرجين (١٥ : ٤٩)[1]

Those who enter paradise, that is, will stay there for ever. True, we have no reference in the Holy Quran on Jesus' entry into paradise. But we have reference to his death in three places.[2]

Death of holy men and their subsequent entry into paradise may be taken for granted. According to the following verses, holy men enter paradise without let or hindrance.

قيل ادخل الجنة (٣٦ : ٢٧)[3]

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و ادخلى جنتى (٨٩ : ٣١)[4]

For all Muslamans and Christians, therefore, it is important to consider whether it is possible for a holy man like Jesus to enter paradise and then to be turned out of it? Would not this be contrary to the divine promise clearly and repeatedly laid down in the holy books that those who enter paradise will not be taken out of it? If such a clear and important promise may go unfulfilled what can we say of other divine promises? By entertaining such a belief, remember, you will not

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1. Nor shall they ever be driven away from there. (15:49).

فلما توفيتنى كنت انت الرقيب عليهم (٥ : ١١٨)

2. 'But since Thou didst cause me to die, Thou hast been the watcher over them.' (5:118);

و ان من اهل الكتب الا ليؤمنن به قبل موته (٤ : ١٦٠)

And there is none among the People of the Book but will continue to believe in it before his death: (4:160);

اذ قال الله يعيسى انى متوفيك و رافعك الى (٣ : ٥٦)

'When Allah said, O Jesus, I will cause thee to die.' (3:56).

3. It was said, Enter Paradise' (36:27).
4. 'Enter thou My Paradise' (89:31).

only involve Jesus in a difficult position, but will be guilty of great disrespect to God also. The point is worth serious consideration. By holding on to a difficult belief which can be disposed off as a metaphor, you have to renounce firm religious truths. It is indeed such a false belief as would land you in a labyrinth of difficulties, and invite only the ridicule of your opponents. Have I not mentioned before that unbelievers of Mecca demanded something similar from our Holy Prophet—the Khatamal Anbiya—on whom be peace? They asked 'Why not go up to heaven, then come down while we look on? The reply they received was:

قل سبحان ربی (۱۷ : ۹۴)[1]

That is, it is against the Wisdom and Dignity of God to show such naked miracles in this world of trials and take away all meaning out of believing in the Unseen.

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Therefore, I say firmly that a thing which is not possible for the Holy Prophet—the Best of Prophets (peace and blessings of God be on him) and is considered contrary to the Law of God how can it be so for the Messiah! It would be so derogatory to the Holy Prophet to think that what is impossible for him to attain is possible for the Messiah. Can a true Musalman think such a thought? Which is so disrespectful and for which there is no basis in our books? Misunderstanding of Hadith has led to this mistaken belief. Once formed it has been elaborated into fantastic detail and made into an established and attractive belief. Fundamental pointers to its true meaning have been ignored. For instance, the clearest and most meaningful Hadith on the subject is the one recorded by Imam Muhammad Ismail Bukhari (mercy of God on him) in his *Sahih*—the Bukhari Book of Traditions. It is on the authority of Abu Huraira (God be pleased with him), and it is this:

کیف انتم اذا نزل ابن مریم فیکم و امامکم منکم

How will it be for you when the son of Mary will descend amongst you your leader, from amongst you?

What does it mean? Son of Mary will descend amongst you, true. But who is this son of Mary? A leader, an Imam, of yours, born amongst you. The Hadith promises the second coming of the son

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1. 'Say Glory be to my Lord! (17 : 94).

of Mary but makes it clear at once that the 'son of Mary' will not be the son of Mary of history and descend from heaven. The name is used metaphorically. The 'son of Mary' will be some one from amongst you, belonging to you as a people, your leader, with the character of the son of Mary.

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Those who stick to the established belief explain this by assuming further that selfsame Jesus on his descent from heaven will resign his station as prophet, repudiate the Injil, and join the Umma—the Fold of Muhammad, practise the teachings of the Holy Quran, observe the five daily prayers and be called a Musalman! Why this dismissal from rank, we are not told. However, it is an important admissson by our Musalman brethren that the son of Mary on his second coming will be a Musalman, of the Umma of Muhammad having no concern with his earlier status as prophet. The whole difficulty has arisen because our brethren start by treating a metaphor as literal truth. But for this, they would not have had to dismiss a prophet from his prophethood. Could they accept the simple, straight meaning of the sacred words used by the Holy Prophet (on whom be peace)! This very meaning was put by Jesus on the second coming of Prophet Yohanna! Accept this meaning and all difficulties disappear at once. No need to drive out of paradise the soul of Jesus! No need to dismiss this holy prophet from prophethood! No need to incur implied disrespect to the Holy Prophet! And no need to treat the ordinances of the Holy Quran as abrogated!

As a last resort, our brethren may point to signs mentioned in true traditions as signs of the Messiah. How will those signs be explained? It is written that the Messiah will break the Cross, stop the *Jizyah* and kill the swine. Also, that the time will be such that Musalmans will have acquired the evil ways of Jews and Christians. But the meaning of these signs is clear. Breaking the Cross is not—by war but by spiritual means—to disprove the Creed of the Cross. Suspending the Jizyah points to the fact that the levy will no longer be required. Human hearts will be swayed not so much by war or violence as by argument and persuasion. Accession to Islam—and in large numbers—will come through the intrinsic beauty and attraction of Islam. With free accessions the Jizyah will become obsolete. But, remember, all this will not (or was not to) happen at once. The foundation will be laid and the ball set rolling. And the swine? They

are but people with a swinish character. All such people will become subjugated on that day. And by argument alone. The sword of argument will kill. Not the physical sword which used by a prophet for killing swine in any case seems ridiculous.

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My dear people, these are all metaphors. With God-given understanding you can understand and even enjoy getting at the true meaning of these signs. The metaphors are beautiful, full of meaning. To take them literally is to destroy, to turn a beauty into a monster.

Good communication depends entirely on beautiful metaphors. No wonder, in divine speech—the most powerful of all speeches—metaphors abound much more than in any other speech. Will you take in their crude literality these holy metaphors wherever they occur? Will you ruin the beauty of the Holy Text thus? If you do this, you will not miss the true meaning only. You will also destroy the peculiar power of the Holy Text, the power to speak and communicate. If you must interpret and explain the Holy Text to others, you must also see that what you say is commensurate with the power and Purpose of the Divine Source whence it comes. Only thus will you have interpreted the Holy Text well and in a beautiful manner. To interpret a Holy Text literally, to employ low and coarse language for this purpose, is to bring the Holy Text into disrepute. Remember, the Holy text is replete with holy meaning, expressed in the most beautiful and elegant of words and images. Why must we choose the coarser, the less refined meaning? Why not the more refined, the more sophisticated, the more worthy?

And what has happend to our Ulema? They draw back so unreasoningly from the philosophical refinements of divine speech? Those who devote their time and energy to a study of these things with us and appreciate this point of ours they will find in it a new truth which they will explain joyfully to others they will be contributing to the spiritual education of the people. But Those who look at these things on the surface, will only raise difficulties and raise hue and cry. Little will they accomplish in service to the cause of Islam.

The Point I now wish to turn to is that our guide and chief and patron, the Khatim AL-Mursalin, gave another important sign with which to distinguish between the first and the second Messiah: Not merely did he say that the second messiah will be of Musalman parents, practising

the sharia of Islam, observing the prayers and fasts and other practices prescribed for Musalmans, their leader from among them, not a bearer of a new creed, nor claimant to a new prophethood. Not merely these signs, but also another sign did the Holy Prophet assign to him. This is the sign that the two Messiahs will be distinguished by a difference of physiognomy, difference in physical features. The appearance of First Messiah as observed by the Holy Prophet (on whom be peace) during the night of *Miraj* (Spiritual Ascension) is thus described (in the Bukhari Collection of Traditions page 489): of medium height, pink-complexioned, curled hair, broad-chested. In the same collection of Traditions we have the physical appearance of the Second Messiah described thus: Of wheaty complexion, uncurled heir reaching the ear lobes. Are not these descriptions by the Holy Prophet (on whom be peace) sufficiently different? So that we could say that the two Messiahs are two different persons? Each is called 'son of Mary', which, therefore, is a metaphor, a fine metaphor. It points to a similarity of character of spiritual disposition. Two pious persons similar in their disposition and character can have the same name. Similarly two vicious persons similar in their vices, can have the same name, assigned the same role. There is the well-known Muslim practice of naming children after the names of Prophets, Ahmad, Musa, Isaa, Sulaiman, Daud and so on. What is the motive behind? Only the hope that the children will acquire to the full, characters associated with the respective names. If it is said that the Second Messiah should also be a Prophet as the First Messiah was a Prophet, the answer is that this is not one of the conditions laid down for the Second Messiah by our Holy Prophet. The descriptions by the Holy Prophet only say, he will be a Musalman, practising like all Musalmans of the Islamic Shariah, proclaiming only—'I am a Musalman, leader of Musalmans'.

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Gift of Prophecy to Continue

Apart from this, it is also true that this humble one has been appointed a Muhaddath (announcer) and a Muhaddath in one sense is Nabi (prophet). A Muhaddath is not a full prophet, but—partially—even is a prophet. Why? Because he enjoys communion with God and receives communications from Him. Divine secrets are revealed to him. And his revelations are free from interference by Satan as are the revelations of apostles and prophets. He is taught the essence of Shariah and when

he comes, his coming is like the coming of a prophet. It is also incumbent upon him—as it is upon prophets—to announce his claim loudly to all and sundry. His deniers incur some punishment. If he is taken for a prophet, it only means he shares the characteristics of prophets.

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If, it is said that the door of prophethood is now closed and *Wahy* or revelation which descends on prophets is sealed, my answer is not in every sense is the door of prophethood closed, nor is every kind of revelation sealed in every way. On the other hand, the door of revelation, even of prophethood, remains partially open, that is, for this blessed Umma. And it remains open for ever. But remember this prophethood which is to remain always open is not full prophethood. Rather, as I have explained, it is partial prophethood called *Muhaddathiyat* (announcer-ship), with which one is endowed because of his submission to the perfect Man who is the repository of all the the excellences of which prophethood is made. We mean our Holy Prophet, the Best, the most pious our Chief and Patron, Muhammad Mustafa (on whom be peace and the blessings of God).

فاعلم ارشدك الله تعالى ان النبى محدث و المحدث نبى باعتبار حصول نوع من انواع النبوة - و قد قال رسول الله صلى الله عليه وسلم لم يبق من النبوة الاالمبشرات اى لم يبق من انواع النبوة الا نوع واحد وهى المبشرات من اقسام الرؤيا الصادقة و المكاشفات الصحيحة و الوحى الذى ينزل على خواص الاولياء و النور الذى يتجلى على قلوب قوم موجع - فانظر ايها الناقد البصير أيفهم من هذا سد باب النبوة على وجه كلى بل الحديث يدل على ان النبوة التامة الحاملة الوحى الشريعة قد انقطعت و لكن النبوة التى ليس فيها الا لمبشرات فهى باقية الى يوم القيامة لا انقطاع لها ابدا - و قد علمت و قرأت فى كتب الحديث ان الرؤيا الصالحة جزء من ستة و اربعين جزء من النبوة أى من النبوة التامة فلما كان للرؤيا نصيباً من هذه المرتبه فكيف الكلام الذى يوحى من الله تعالى الى قلوب المحدثين فاعلم ايدك الله ان حاصل كلامنا ان ابواب النبوة الجزئية مفتوحة ابداً و ليس فى هـذا النوع ا لا المبشرات او المنذرات من الامور المغيبة اواللطائف القرانية و العاوم اللدنية - و اما النبوة التى تامة كاملة جامعة لجميع كمالات الوحى فقد امنا بانقطاعها من يوم

نزل فیه . ما کان محمد ابا احد من رجالکم ولکن رسول الله و خاتم النبیین -

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Know this and may God Almighty guide you to this, that *Nabi* is *Muhaddath* and *Muhaddath* is *Nabi*. A Muhaddath acquires one among the different kinds of prophethood, the Holy Prophet (on whom be peace and the blessings of God) said, of prophethood nothing remains except '*Mubashraat*' that is of the different kinds of prophethood, only one kind remains and that is *Mubashshrat* or prophetic experience—true dreams and visions and revelations which descend on major saints, the spiritual light which brightens the hearts of depressed peoples. Therefore, O critic, understand if you are an understanding critic. Does this close the door of every kind of prophethood? Without exception? This Hadith, this saying of the Holy Prophet, only means that full prophethood which enunciates a religious law is now over. But prophethood which consists Mubashsharat (tidings, assurances, promises etc.,) is not over but will continue for ever. You know this and have read about this in Books of Hadith that true dreams constitute 1/46 of prophethood, that is, of full prophethood. When true dreams have this status, you can guess the status of revelations which descend from God on the hearts of Mahaddathin. Know this and God help you to understand this, that our point in brief is that the doors of partial prophethood are always open. And in this kind of prophethood we only have tidings and warnings ; that is peeps into the unseen or hints about the meaning of Quran texts or insight into divine knowledge, nothing else. As far as that kind of prophethood is concerned which is full and perfect and which embraces *all* perfections of *Wahy* or revelation, *we believe that it ceased with the revelation of the verse* "Muhammad is not the father of any male child among you, but he is the Messenger of Allah, and the Seal of the Prophets".....(33 41)

(*English translation by Qazi M. Aslam*)

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The Holy Prophet A Mercy for All

A gist of Hazrat Khalifatul Masih's sermon delivered by him on September 23, 1978 in the Aqsa Mosque, Rabwah.

(English abridgement by Nur-ud-Din Muneer M.A.)

The Holy Prophet (peace and blessings of God be on him) was the greatest benefactor of humanity as well as of whatever else is existent on this universe. His mercy and benevolence encompasses not only what is living on it but also whatever is inanimate. The favours which he has done to man are multifarious and countless. God Almighty's Mercy is All Pervasive, (7 : 157), and he manifested it perfectly.

The Holy Quran has described him as a Mercy for all people (21 : 108). Indeed this was the object for which he was sent into this world. He was blessed with perfect faculties which found their full culmination in him. The Divine purpose in his creation was to demonstrate through him His own Beneficence and Mercy and to proffer his life as a proof of the fact that when a man becomes of God, He bends everything in his service.

Let us have a peep into the Mercy which the Holy Proyhet has shown. It may, however, be cautioned that what is being offered here is only a drop out of a shoreless ocean. His Mercy is contained in that wonderful Book, which we call the Holy, The Noble, the Great Quran. It is perfect. It contains guidance which shall remain in use for ever. It finds us at the lowest rung of moral and spiritual progress and takes us to its pinnacle. It has shown us the ways which if we carefully tread, we can earn the love of God and become His elect.

Let us take some concrete instances of the Holy Quran's Merciful teachings. Expounding the principle that whatever is in the heavens and whatever is in the earth has been created for the good of mankind (45 : 14), it warns us against exploiting anything for any object contrary to it. It says, لا تسرفوا i.e., exceed not the bounds (7 32). So to use a thing for the good of mankind would be within the bounds and to use it otherwise a grave sin. If this principle is observed strictly it can make our earth a paradise.

Even if atom is used expressly for this purpose it can work wonders. Employed in the field of agriculture alone it can boost foodgrains produce' so much as to meet our needs fully no matter to what extent our population explodes. But if it is used otherwise, the world has already tasted what havoc it can bring to our cities and our people. The same principle will apply to the use of other things. We have received this profound guidance through the Holy Prophet. (May God Almighty bless him for ever and ever).

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This was an instance pertaining to inanimate things. Let us next turn to birds and animals. Some of them have been created for human consumption, others not. The Holy Quran specifies which of them we may eat and which we should leave. For example beasts of prey and pigs are forbidden. Now the nations which consume them are prone to contract physical or moral ailments which go with their eating. The teaching is a source of mercy for those who practise it, for it protects them against disease.

Then the Holy Prophet (peace and blessings of God be on him) has forbidden us from hunting or killing birds and animals more than we need as food. By this ordinance he has protected their right to live. Further he has directed us to treat them considerately and humanely. We should not keep them hungry or thirsty, nor put them to a task which is beyond their strength. If we have to slaughter them for our food we should give them the least possible pain. It is on record that whenever he found any person dealing cruelly with them he reprimanded him severely and threatened him with the wrath of God. His heart was ever full of mercy for them.

Now let us see what good he has done to humanity. We find that his mercy has benefited believers and disbelievers alike. A believer and a disbeliever have similar sentiments. Both want to be respected. Both want that no one should bully them nor give them bad names. The teaching brought by the Holy Prophet satisfies them both. Without discriminating in favour of a believer it protects the honour of both. The Holy Quran says,

لا تلمزوا انفسكم ولا تنابزوا بالالقاب

i.e., "And defame not your own people, nor call them by nick names. (49 : 12). It lays down a general rule and condemns him who dishonours anybody. Thus it cements relations between different classes of people and promotes social harmony.

Further, the Holy Quran says, واجتنبوا قول الزور i.e., and shun all words of untruth' (22:31). This teaching also applies to all. A lie must not be told against anybody, neither against a Muslim, nor against a non-Muslim. Similarly the Holy Quran says,

ومن يكسب خطيئة او اثماثم يرم به بريا فقد احتمل بهتاناً واثماً مبينا

i.e., And whoso commits a fault or a sin, then imputes it to an innocent person bears the burden of a calumny and a manifest sin. (4:113). Here also the imputation of a sin to an innocent person has been strongly condemned without making any distinction between a believer or a disbeliever.

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Then Islam prescribes that you should uphold justice in all circumstances and depose true evidence only. The Holy Quran says,

يا ايها الذين آمنو كونو قوامين بالقسط شهداء لله ولو على انفسكم او الوالدين والاقربين

i.e. O Ye who believe! be strict in observing justice, and be witnesses for Allah, even though it be against yourselves, or against parents or kindred (4:136)

The verse denounces deposition of false evidence both in respect of believers and disbelievers. Here also the Holy Prophet has protected the rights of all humanity and has not deprived anybody of his mercy.

Again, The Holy Quran says,

ولا يجرمنكم شنان قوم الا تعدلوا اعدلوا هو اقرب للتقوى

i.e., and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness (5:9). Here also the Commandment is universal. It applies to all. Justice must be done whether you deal with a believer or a disbeliever. Perpetération of cruelty upon a disbeliever is as heinous a deed as in case of a believer. It is to he equally condemned and deserves equal wrath of God.

Again, like some other religions, Islam does not prohibit its followers to take interest from their co-religionists only. It forbids it altogether. Interest shall not be taken from anybody, may he be a Christian, a Jew, a Hindu, a Sikh, or a Communist.

As already explained, Islam, establishes the right of every person to be respected. It goes beyond that and honours his religious sentiments even if they are not in accord with Islamic teachings. Idol-worship is

the gravest sin in Islam. God Almighty says that He will not forgive association of partners with Him. But out of respect for the sentiments of idol worshippers it prohibits its followers from reviling their idols (6 : 109). What a mercy and what magnanimity !

In the spiritual sphere also the Holy prophet's mercy is matchless. He has opened the doors of spiritual progress for every person. The moment a person joins Islam, his past sins aie forgiven. The Holy Quran says :

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قل يا عبادى الذين اسرفوا على انفسهم لا تقنطوا من رحمة الله

ان الله يغفر الذنوب جميعا

i.e. Say ! O my servants who have committed excesses against their own soul ! despair not of the mercy of Allah, surely Allah forgives all sins (39 : 54). So all past sins are forgiven provided the new convert repents sincerely and firmly abstains from them in future and practises the good things prescribed by Islam.

But inspite of the best intentions and resolves, man is prone to do something wrong. He is frail and lapses might occur from him. What will become of him in the end ? Shall he be still thrown into hell ? The Holy Prophet comes to his rescue again. It is proclaimed that if the path of virtue is adhered to sincerely, God Almighty will pardon small lapses and admit the believer in heaven.

Then the question may occur to a new convert that if he joins Islam, professes faith in Allah and the Holy Prophet, accepts the Holy Quran as the perfect guidance and endeavours to mould his life according to its behests, what reward he may expect in the end ? He will want satisfaction on this point particularly.

As an an answer to this question, God Almighty has placed before him the life of the Holy Prophet as an example for him.

The Holy Quran says :

لقد كان لكم فى رسول الله اسوة حسنة من كان يرجو الله و اليوم

الاخر و ذكر الله كثيرا

i.e., Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much (33 ; 22) God Almighty has proclaimed in this verse that if you follow the example of the Holy Prophet (peace and blessings of God be

on him), and exert in Our way similarly seeking Our nearness, We will grant it to you according to your deserts. This point is again expressed in the following verse. The Holy Quran says,

قل ان کنتم تحبون اللہ فاتبعونی یحببکم اللہ و یغفرلکم ذنوبکم

و اللہ غفور الرحیم

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i.e., Say, if you love Allah, follow me! *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful (3 : 32)

It means that by walking in the footsteps of the Holy Prophet a believer can advance spiritually as far as his capacities allow. He can get the love of Allah and become His beloved. He will live a pure and blissful life and be in heaven on this very earth. If he gets all this what more he may require! The mercy of the Holy Prophet is indeed unbounded. Let us pray for him, O God, bless the Holy Prophet for ever and ever. Amen.

لکل داء شفاء

(تلخیص حدیث نبوی)

هو الشافی!

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YOUR QUESTIONS ABOUT ISLAM AND THEIR ANSWERS

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Answers to questions about Islam are given below. If our readers have any questions they may send them for answer to the editor.

(By Nur-ud-Din Muneer M.A.)

Question : A Muslim friend of mine feels very much agitated to find that some Muslim Jurists and Commentators of the Holy Quran hold that the Holy Prophet (Peace and blessings of God be on him) had not married Hazrat Maria, the copt, but had kept her as a concubine. Further such Ulama say that under the Quranic verse او ما ملكت ايمانكم it is legal in Islam to cohabit with such women without marriage. Please give the Ahmadiyya view point on this issue, which should be fully documented. (Muhammad Akram Khan Ghaurie, 16 Gressenhall Road, Putney, London S.W. 18 England).

Answer : The Question has two parts, I) whether the Holy Prophet married Hazrat Maria or not and 2) whether concubinage is allowed is Islam ?

(1) As regards the first part the Ahmadiyya view is that the Holy Prophet (Peace and blessings of God be him) had married Hazrat Maria and that there is not a single instance of his keeping any concubine.

The facts of the case are as follows :

In the 7th year of Hejira, the Holy Prophet (peace and blessings of God be on him) sent his emissaries to various kings and princes inviting them to Islam. His letter to Mukawkis, the ruler of Egypt, was carried by Hazrat Hatib bin Abi Balta. The prince honoured the letter and kissed it out of respect for the Holy Prophet (peace and blessings of God be on him). Then as a gesture of his friendship and regard, he sent to him by the same emissary many valuable presents including two daughters of Shamun, e.g. Hazrat Maria and Sirin, as a gift of honour. It was customary with Egyptians at that time that they offered their daughters in marriage to such persons with whom they wanted to contract friendly relations. These ladies were of noble birth and free women as is borne out by the text of the letter which Mukawkis sent to the

Holy Prophet concerning them. The letter said,

بسم الله الرحمن الرحيم ، لمحمد بن عبدالله من المقوقس عظيم القبط سلام
عليك اما بعد فقد قرأت كتابك و فهمت ما ذكرت فيه و ما تدعوا اليه
وقد علمت ان نبياً قد بعثت و كنت اظن ان يخرج من الشام و قد
كرمت رسولک و بعثت اليک بجاريتين لها فی القبط مكان و اهديت
اليک كسوة و بغلة تركبها ـ

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In The name of Allah, the Beneficent, the Merciful. This letter is for Muhammad bin Abdullah from Mukawkis, the prince of Copts, peace on you. I have read your letter and understood what you have mentioned therein and to what you have invited me. I knew that a prophet was about to be-raised and I thought he would appear in Syria. I have honoured your emissary. I am sending to you two Copt maidens who are greatly honoured by the Copt nation, also some clothes and a mule for your riding. (Quoted in Seerat Khatamun Nabiyyeen by Hazrat Mirza Bashir Ahmad Vol. II).

The above letter explicitly says that these two maidens were of noble birth and were in no sense bondwomen. So there was no question of their being made concubines.

The fact is that the Holy Prophet (peace and blessings of God be on him) married Hazrat Maria and she was his wife as good as his other spouses. The following tradition contained in Mustadrak by Hakim is a positive proof of this marriage. It says:

حدثنا ابوبكر محمد بن احمد بن بالويه ثنا ابراهيم بن اسحاق الحربی ثنا
مصعب بن عبدالله الزبيری قال ثم تزوج رسول الله صلی الله عليه وسلم
ماريه بنت شمعون و هی التی اهداها الی رسول الله صلی الله عليه وسلم
المقوقس صاحب الاسكندريه .

Abu Bakr Muhammad son of Ahmad bin Balvaih told me, Ibrahim bin Ishaq Al Harbi told us, Musib bin Abdullah Azubairi told us—He said then the Holy Prophet married Maria daughter of Shamun, she is the same who was sent as a present to the Holy Prophet (peace and blessings of God be on him) by Mukawis ruler of Alexandria. Mustadrak-

Hakim, Vol. 4. P. 38 under the heading Maria Qibtai)

The Holy Prophet is also reported to have called Hazrat Maria as Ahli Bait (Zurqani, Vol. III page 273). This further proves that Hazrat Mariya was his wife. The reporters of the traditions who hold Hazrat Mariya as a concubine were perhaps ignorant of the tradition reported in Mustadrak.

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2. Ahmadiyya viewpoint regarding concubinage in Islam is explained in the following note which is reproduced from English translation and commentary of the Holy Quran edited by Malik Ghulam Farid.

The expression, *Ma Malakat Aimanukum*, generally signifies, women prisoners of war who are not ransomed and who are in the custody and control of their Muslim captors because they had taken part in a war which was waged to destroy Islam and thus had legitimately deprived themselves of their freedom. The term has been used in the Qur'an in preference to '*Ibad and Ima*' (slaves and bondwomen) to point to a just and rightful possession, the expression *Milk Yamin* signifying full and rightful possession (Lisan). It includes both slaves and bondwomen, and it is only the context which determines what the expression signifies in a particular place. Much misunderstanding prevails as to wha the expression "their right hand possess" signifies, and what are the rights and status of the persons to whom it applies. Islam has condemned slavery in unequivocal terms. According to it, it is a mortal sin to deprive a person of his or her liberty, unless, of course, he or she renders himself or herself liable to deprivation of it by taking part in a war waged to destroy Islam or an Islamic State. It is also a grievous sin to buy or sell slaves. Islamic teaching on this point is quite clear, unequivocal and emphatic. According to it a person who makes another person his slave commits a grave sin against God and man (Bukhari, Kitab al-Bai and Dawud as quoted by Fath al-Bari). It is worthy of note that when Islam came into the world, slavery was an integral part of the human social system and there existed a large number of slaves in every country. It was, therefore, not feasible, nor even wise, to abolish with a stroke of the pen, an institution which had become so inextricably interwoven into the whole texture of human society, without doing serious injury to its moral tone. Islam, therefore, sought to abolish it gradually but effectively and surely. The Quran has laid down the following very sound rules for the speedy and complete

abolition of slavery : (1) Prisoners can only be taken after a regular battle. (2) They cannot be retained after the war is over, but (3) are to be set free either as a mark of favour or by exchange of prisoners (47 : 5) Those unfortunate persons, however, who may fail to gain their freedom through any of these means, or should choose to remain with their Muslim masters, can purchase their emancipation by entering into a contract called *Mukatabah* with them (24 ; 34) Now, if a woman is taken prisoner in a war of the nature mentioned above and thus loses her liberty and becomes *Milk Yamin*, and she fails to get her release by the exchange of prisoners of war, and the exigencies of government also do not justify her immediete release as a mark of favour, nor do her own people or government get her ransomed and she does not even seek to buy her freedom by entering into *Mukatabah*, and her master, in the interest of morality, marries her without her prior cosent, in what way can this arrangement be regarded as objectionable ?

As regards establishing sexual relations with a female prisoner of war or a slave-wife without marrying her, neither this nor any other verse of the Qur'an lends any support to it whatever. Not only does the Quran not give any sanction for the treatment of female prisoners of war as wives without taking them into proper wedlock but there are clear and positive injunctions to the effect that these prisoners of war like free women, should be married if they are to be treated as wives. The only difference between the two being a temporary difference of social status, inasmuch as prior consent of prisoners of war to their marriage which they ferfieit by taking part in a war against Islam is not considered necessary as in the case of free women. Thus the expression *Ma Malakat Aimanukum*, signifying female prisoners according to the Qur'an lends no support whatsoever to the view that Islam has upheld concubinage. Besides the present verse, at least in as many as four other verses, the injunction has been la d down in clear and unambiguous terms that female prisoners of war should not remain unmarried (2 : 222 ; 4 : 4 ; 4 : 26 ; 24 ; 33). The Holy Prophet is also very explicit on this point. He is reported to have said, "He who has a slave girl, and gives her proper education and brings her up in a becoming manner and then frees and marries her, for him is double reward." (Bukhari, Kitab-al-Ilm). This saying of the Holy Prophet implies that if a Muslim wishes to have a slave girl as wife, he should first set her free and then marry her. The Holy Pro-

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phet's own practice was quite in harmony with his precept. Two of the Holy Prophet's wives, Juwairiyah and Safiyyah, came to him as prisoners of war. They were his *Milk Yamin*. But he married them according to Islamic Law. He also married Mariyah who was sent to him by the King of Egypt, and she enjoyed the status of a free wife like the Prophet's other wives. She observed Purdah and was included among "The Mothers of the Faithful." The Qur'an makes it clear that the commandment regarding marriage applies to "whom your right hands possess" as much as it does to "the daughters of the Holy Prophet's paternal and maternal uncles and aunts." Both are to be wedded before they are treated as wives. All three categories mentioned above were made lawful to the Holy Prophet through marriage (33 : 51) Further, the verse "And forbidden to you are married women, except such as your right hands possess" (4 : 25) along with its preceding one deals with women whom it is unlawful for a man to marry and among these are included married women. But it makes one exception, which is that those married women who are taken prisoner in a religious war and then choose to remain with Muslims, can be married to their masters. The fact that they choose not to go to their former husbands is considered to be tantamount to the annulment of their former marriage.

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It may also be noted in passing that it is not permitted to take in marriage such female relations of a bondwoman as correspond to the relations of a free woman within the prohibited degree. For instance, the mothers, sisters, daughters, etc., of a slave wife cannot be taken in marriage. It may further be stated that in view of the circumstances obtaining at the time of its revelation the Qur'an had to make a distinction between the social status of two classes of women. That distinction was expressed by the word Zauj (a free women taken in marriage) and *Milk Yamin* (bondwoman taken in marriage). The former word connotes a sense of equality between husband and wife while the latter implies a somewhat inferior status of the wife. That was, however, a temporary phase. The Quran and the Holy Prophet had strongly recommended that bondwomen should first be given full freedom and full status and then married as the Holy Prophet himself had done. Besides, Islam does not allow women taken prisoner in ordinary wars to be treated as bondwomen. The permission about marrying a bondwoman without her

(*Continued on page 24*)

Propagation of Islam by Sword

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(*Al-Haj A.U. Kaleem, Washington*)

An article contributed to its Foreign service correspondent in Cairo, Mr. Thomas W. Lippman, has appeared in the "Washington Post", imputing to the Holy Prophet Muhammad the base charge ot spreading Islam by armed conquest.

Describing the battle of Badr as one of the two great events of Islamic history he says, "The victory they (300 Muslims) scored over 1000 Meccans, modern scholars say laid the foundation for Muhammad's temporal power and began the train of propagation of Islam by armed conquest.

This assertion is based on the writings of such writers who do not allocate blame as well as praise where either is due. By their biased outbursts they do disservice not only to the cause of Islam but to humanity itself. They use coloured glasses and their vision is bound to be coloured. What they write is not criticism but misrepresentation which clouds the issue and misleads a seeker after truth.

There is nothing more unjust than to impute such a charge to the Holy Prophet of Islam. It is a gross betrayal of truth. It is an undeniable fact that Muhammad (peace and blessings of God be on him) suffered persecutions for a long period of 13 years and was forced to leave his own home town Mecca and to seek refuge in Medina-a town obout 270 miles north of Mecca. Even here he was not left in peace. His enemies organised expedition after expedition to put an end to him and his companions by violence and force of arms. He was thus compelled to fight in defence. A remarkable feature of these battles was that they were fought in or arouud Medina, a fact which amply shows that it were the pagans who came to attack the Muslims and that the latter were always on the defensive.

Impartial and objective statements of historians stress the point that the idea that Muhammad (peace and blessing of God be on him)

had waged wars on the opponents for effecting their conversion is utterly baseless. Thomas Carlyle refutes this in his work "Heroes and Hero Worship".

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Prof. E.G. Browne, like Carlyle says:-

"It is often supposed that the choice offered by the warriors of Islam was between the Qur'an and the sword. This, however, is not the fact, for Magians, as well as Christians and Jews were permitted to retain their religion, being merely compelled to pay a Jizyah or Poll tax, a perfectly just arrangement, in as much as non-Muslim subjects of the Caliph were necessarily exempted both from militalry service and from the alms (Sadaqah) obligatory on the Prophet's followers." (E. G. Browne- "Litrary History of Persia" Page 200)

Prof. Hell, a German, agreeing with Prof Browne on the question of tribute, sees in the payment of tribute an evidence that there was never any propagation by the sword. He says:

"Following the example of the Prophet, professors of revealed religions — such as Jews and Christian—were allowed, under the protection of the Muslim Empire and on payment of suitable tax, perfect freedom in their religion...

'In the face of these facts there is no question of the propagation of Islam by sword.'

United by Islam, Arabism, was interested in conquering and keeping the conquered as a tax paying people". (Prof. Hell— 'The Arab Civilisation" — page 47).

Another writer, George Kirk, also strongly refules this Charge. He says:

"It was also necessary however, for the new Arab rulers to regulate the legal position of the millions of their non-Muslim subjects, who represented the overwhelming majority of the population of the Empire. In this Umar followed the example of Muhammad, who had left undisturbed the Christian and Jewish communities of the Northern Hijaz, which he brought under his sway, on condition of the payment of an annual tribute Umar extended this usage to all the Christian and Jewish inhabitants of the Empire and to the Zorastrians of Persia...

'Far from there being any idea of forcibly converting them to

Islam, their role was to provide revenue for the Arab ruling-race by payment of taxation, the conversion of the non-Muslims was actually discouraged, as it would have lessened the number of taxpayers."

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(George Kirk — " A Short History of the Middle East'' — London 1948).

Prof. T.W. Arnold gives a remarkable refutation to the often repeated charge that in Medina Muhammad became a changed man and sought to promulgate his religion by sword. He says :

"From the very beginning, Islam bears the stamp of a missionary religion that seeks to win the hearts of men, convert them and persude them to enter the brotherhood of the faithful ; and as it was in the beginning, so has it continued to be up to the present day."

(T.W. Arnold — "The Preaching of Islam" — page 41).

"There are scores of other writers like Prof. H. A. R. Gibb, Rev. Lacy O' Lear, Sir William Muir, Will Durant, Von Kremer, Prof. Flenly Welch and Prof. Phillip K. Hitti, who have expressed similar opinion and have refuted the charge of the propagation of Islam by armed conquest.

The Holy Prophet Muhammad never supported warfare for the spread of religion, and it was he whose revelation declared in unmistakeable words that :

"There is no compulsion in religion''. (Al-Quran 2 : 257)

"Say, 'O men, now has the Truth come to you from your Lord. So whoever follows the guidance, follows it only for the good of his own soul, and whoever errs, errs only against it. And I am not a Keeper over you." (Al-Quran 10 : 109)

"And say, it is the Truth from your Lord ; wherefore let him who will, believe, and let him, who will, disbelieve". (Al-Quran 18 : 30)

"And if any one of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of Allah ; then convey him to his place of security. That is because they are a people who have no knowledge." (Al-Quran 9 : 6)

The protection referred to in the above-quoted verse is during war. This magnanimity of Islam is indeed unparalleled. The verse also cuts

at the very root of the Correspondent's allegation that Islam was spread by armed conquest. If it were true, and if early wars of the Muslims were fought in order to spread the faith, how could the Holy Quran had commanded Muslims to grant protection to an idolator when he seeks it and then to convey him to his place of security without converting him to Islam. The Quranic teachings in respect of tolerance reaches the farthest possible limit when it says :-

"And revile not those whom they call upon besides Allah, lest they, out of spite, revile Allah in their ignorance." (Al-Quran 6:109)

Read any page of the Holy Quran and the reader will find that it is only a sincere faith that, according to the Holy Book, is acceptable to God and it strongly condemns all forms of dissimulation and insincerity. But can a man who is compelled to adopt a faith against his will be said to be a sincere believer? Is it not an admitted fact that a man convinced against his will is of the same opinion still?. Is it then reasonable to believe that the Holy Prophet Muhammad enjoined to swell the ranks of Islam with hypocrites and dissemblers by extorting forced confession from the unbelievers?

(Continued from page 20)

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prior consent comes into operation only when a hostile nation first wages a religious war against Islam in order to extirpate it and to compel Muslims to abandon their religion at the point of the sword and then treats their prisoners—men and women—as slaves, as was done in the time of the Holy Prophet. At that time the enemy took away Muslim women as prisoners and treated them as bondwomen. The Islamic injunction was only a retaliatory measure and was in its very nature temporary. It also served the additional purpose of protecting the morals of captive women. These conditions have ceased to exist now. There are no religious wars now and hence no prisoners of war to be treated as slaves or bondwomen.

Convention in Toronto

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Reproduced from "India Calling, Toronto, Canada, July 7, 1978.

The Second Annual Convention of the Ahmadiyya Movement Canada was held in Willowdale, Ontario, last week. It was inaugurated by Sir Zafrulla, former Foreign Minister of Pakistan. He came all the way from London, U.K. and was happy that the Movement was making a steady headway in Canada.

Prominent speakers from New York Washington, Winnipeg, Ottawa and London, England delivered Scholarly speeches on different Islamic topics. Some members came as for as from Pakistan to attend this spiritual gathering.

Addressing 5000 participants Sir Zafrulla Khan exhorted the members "to imitate only those Western values which are consistent with Islamic values. For instance, every Muslim must be honest in his business dealings, must keep his promise and should always be punctual."

The keynote speaker on the second day was Mirza Tahir Ahmad, younger brother of the Head of the Movement.

Mr. Lutfur Osman, who works for Air Canada in Toronto, delivered an eloquent speech on "Message of Islam" at the Ahmadiyya Movement Convention. He said :

"Thinking men throughout the ages have been trying to find meaningful answers to certain basic questions about the unseen God, His relationship to man, the life-after death, and so on."

Since creation, priests, theologians, and philosophers have attempted to provide answers to these difficult questions through scientific research, logic, mystical experiences and speculations.

The result has been endless arguments and conflicting opinion and ideas, even within one religious system.

It can, therefore, be concluded, that the knowledge about the

Unseen God is not accessible through any process of logical deduction or faculty of an institution. Digitized by Khilafat Library Rabwah

Thus man cannot know about the Unseen Almighty God, unless God Himself communicates that knowledge to you.

God says in the holy Qurn: "...And He does not reveal the secrets of the unknown except to him whom He elects as a messenger." (72 : 27 - 28)

If that is the case then does Islam answer the questions which men of wisdom have been unable to answer ?

The answer to that is—Yes, it does.

When men of wisdom ask you who is God, the Quran says tell them ! "He it is who created you from dust, then from a small life germ, then from a clot ; then he brings you forth as a child : then that you may attain maturity ; then that you may be old and of you there are some who are caused to die early ; and that you may understand. He it is who gives you life."

Quran further says : "It is God who made for you the earth as a resting place and heavens for you a ceiling and has formed you and made excellent your forms, and has provided you with good things... that is God, the Lord of the worlds."—(40 : 65)

Delicious oriental food was served on both days to members which was cooked at different homes. The women organisation of the Movement conducted "Meena Bazar" to raise money for the mosque in Toronto.

The hallmark of the convention was the display of 200 Islamic and many rare translations of Quran.

Promised Messiah says :

كل بركة من محمد صلى الله عليه وسلم ، فتبارك من علم و تعلم

"All blessings are from Muhammad, blessings of God be on him and His peace. Therefore, blessed is he who taught and who learnt."

IT'S ONLY YOU WHO'S TO BLAME

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HADAYATULLAH HUBSCH
(German National)

Every man likes to be high
But there's no way but through You
Every man likes to know why
It's your self you must go through
come on win a new frame
it's only you who's to blame
if you persist in your game
without getting rid of your sins

Win yourself by losing your self
And keep on dieing before you die
The true God is never on the shelf
It is but you, who has to cry
come on win a new frame
it's only you who's to blame
if you persist in your game
without getting rid of your sins

Don't be like a snake
Which is only changing its skin
Just be for His sake
Keep on looking within
come on with a new frame
it's only you who's to blame
if you persist in your game
without getting rid of your sins

Mysteries of Divine
Are not easy to achieve
Be straight forward in your line
Don't steal like a thief

come on win a new frame
it's only you who's to blame
if you persist in your game
without getting rid of your sins

He is one without peer
Everything His looking-glass
If you follow my dear
You will never have to pass

come on win a new frame
it's only you who's to blame
if you persist in your game
without getting rid of your sins.

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SOME OF THE REVELATIONS
of The Promised Messiah

▶"I will spread thy message to the ends of the earth."

▶"I will add to the fold of thy sincere and loyal friends. I will add to their progeny and their wealth and increase them manifold."

▶"He, God, will make the Ahmadiyya group grow, so that their largeness and their influence begin to seem strange."

▶"They (visitors to Qadian) will come in large number."

▶"I will give you a large party of Islam."